

# Multicultural Islamic Education Model in Islamic Religious Education Learning in Schools

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**Abstract:** This article is the result of research on the model of multicultural Islamic education conducted in multi-cultural and multi-religious school. This research was conducted to determine a model of multicultural Islamic education in Islamic Religious Education learning. This research utilized a qualitative approach with a case study type. The data in this research was successfully gathered by means of observation, in-depth interviews, and interpretation of related documents. Moreover, the data in this research were then analyzed by using Robert K Yin's case analysis which contains five analysis phases, namely: (1) Compiling, (2) Disassembling, (3) Reassembling (and Arraying), (4) Interpreting, and (5) Concluding. The result of the research was a model of implementing multicultural Islamic education values in PAI learning in the form of "Integrated-Multicultural Practice Model" which could be carried out by integrating multicultural values into the school's vision, mission, goals, syllabus, lesson plans, implementation of learning that includes approaches, methods and use of learning media, and evaluation of learning. Subsequently, the values were practiced in various school activities, specifically in religious and social activities.

**Keywords:** *Model, Islamic Multicultural Education, PAI Learning*

## INTRODUCTION

Pelita Hati Elementary School of Jember is a school with multi-religious and multi-ethnic students, who have several multicultural values such as tolerance, mutual cooperation, and togetherness which have been significantly well developed.<sup>1</sup> It can be easily known from the various activities that are intentionally carried out by the school, such as the celebration of religious holidays together which are intended to introduce different religious cultures to students, which is subsequently able to foster an open attitude and tolerance for differences. These efforts are required to be carried out, since Pelita Hati Elementary School is commonly defined as a multicultural school.

Islamic Religious Education is referred to as one of the subjects contained in the 2013 curriculum<sup>2</sup> where Islamic Religious Education is more emphasized on character education. Islamic Religious Education is commonly defined as a process of fostering and educating

<sup>1</sup>Observations at Pelita Hati Elementary School of Jember, October 23, 2020

<sup>2</sup> See the National Education System Article 12 paragraph 1; "every participant in religious education in an education unit has the rights to obtain religious education in accordance with the religion he adheres to and is taught by religious educators.

students to be capable of inheriting the teachings of Islam and becoming a generation that has the values of Islamic teachings, and tends to do good deeds. In daily life at school, Muslim students are required to interact and live coexistent with non-Muslim students, so that Islamic religious education is also likely to provide understanding and learning about multicultural values, such as tolerance, cooperation and so on.<sup>3</sup>

In PAI learning at Pelita Hati Elementary School, the education of multicultural values was also reflected in various celebrations of Islamic religious holidays, such as the celebrations of Eid al-Fitr, Eid al-Adha, and the Prophet's Birthday, which were routinely attended by all students. Differences in beliefs evidently did not hinder their enthusiasm for participating in these celebrations.<sup>4</sup> This indicated that multicultural values had been instilled and practiced by students through learning Islamic religious education. As the three aspects emphasized in the 2013 curriculum characteristics, specifically cognitive aspects, affective aspects or attitudes and skills aspects, PAI learning at Pelita Hati Elementary School had been designed significantly, so that these three aspects could be achieved properly. Having regard to that matter, several multicultural values had evidently been included in PAI material, to be taught and developed in learning, and then practiced in everyday life in the school which is defined as multi-religious and multi-ethnic school. Moreover, several school programs in the religious and social fields had been also successfully formulated to serve as a means of significant multicultural value learning for students.<sup>5</sup>

By referring to the provision of Islamic religious education to students at the research site, the researcher was intended to further explore the multicultural Islamic education model in learning Islamic religious education applied in the school. Furthermore, researcher aimed to evaluate the efforts of PAI teachers in providing multicultural education and a model for the application of that education in the learning process.

## METHOD

This research utilized a qualitative approach with the type of case study. Data were collected by means of observation, in-depth interviews, and interpretation of related documents. Moreover, the data were then analyzed using the case analysis proposed by Robert K Yin which consists of five analysis phases, particularly: (1) Compiling, (2) Disassembling, (3) Reassembling (and Arraying), (4) Interpreting, and (5) Concluding.<sup>6</sup>

In the first step of the research, a mini tour was conducted to find phenomena and facts in the field, as previously described in the introduction. Furthermore, the theme or research title was formulated according to the phenomena found in the field. Referring to this phenomenon, this research was formulated with the theme; Multicultural Islamic Education Model in Islamic Religious Education Learning in Schools. Subsequently, the researcher determined the approach and research method to be carried out, with the type of case study research that aimed to explore the background of the research naturally, to collect data, to discover new information, to investigate cases or the unity of the system carefully.

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<sup>3</sup>Ali Ridwan, PAI Teacher, Interview, (Jember, January 20, 2021)

<sup>4</sup> Observations at Pelita Hati Elementary School of Jember, October 23, 2020

<sup>5</sup> Ali Ridwan, Interview, October 23, 2020

<sup>6</sup> Robert K Yin, *Qualitative Research From Start to Finish*, (New York ; A Division of Guilford Publication Inc, 2016) p. 186

Moreover, to assist researcher in describing, analyzing and interpreting the research focus, it was highly required to have a relevant theory. The theories used in this research consist of the theory of the multicultural learning model proposed by E. Stones,<sup>7</sup> Lickona<sup>8</sup>, Mustafidah<sup>9</sup>, and Mumtahanah<sup>10</sup>. Lastly, these theories were referred to as the researcher's foundation in data collection and analysis. The data in this research were collected by means of observation, in-depth interviews, and documents. After the data were successfully collected from the field, the analysis was then carried out by connecting the data with the various theories above, and the data were then interpreted descriptively.

## RESULTS AND DISCUSSION

Multicultural values at Pelita Hati Elementary School were implied in the school's vision, mission and goals. This might be seen from the valuable character qualities which were instilled in every student (instilling good character and morals in every student). Furthermore, the mission of instilling good character and morals was explained in the school's objectives by making the school as 1) a center of democratic, independent, and responsible culture. 2) provision of independence and readiness to engage in further education and 3) a place to provide equal opportunities to students with diverse social backgrounds and beliefs.<sup>11</sup>

The learning of multicultural education at Pelita Hati Elementary School was not independently defined as the subjects provided to students, but multicultural education was also provided by incorporating multicultural values into certain lessons, specifically Islamic Religious and Character educations. In PAI lessons, multicultural values had been contained in Core Competencies and Basic Competencies, and then explained by the teacher through lesson plans. Moreover, the learning process carried out by them was required to be based on the lesson plans that had been made.

Multicultural values that were integrated in the Basic Competencies in the Syllabus included; 1) At first grade, KD 1.1 Get used to praying before and after studying as a form of understanding Q.S. Al-Fatihah, KD 3.14 Understanding the behavior of mutual respect among family members, and KD 4.5 Exemplifying the behavior of mutual respect among family members. 2) At second grade, KD 2.4 "Having an attitude of mutual cooperation as a form of understanding Q.S. Al-Maidah verse 2". 3) At third grade, KD 3.9 Understanding caring behavior towards others a form of understanding Q.S. Al-Kautsar, and KD 4.9 Exemplifying caring behavior towards others as a form of understanding Q.S. Al-Kautsar. 4) At fourth grade, KD 3.7 Understanding politeness and respecting friends, particularly at home, at school, and in the surrounding community, and KD 4.7 Exemplifying politeness and respect for friends, specifically at home, school, and in the surrounding community, 5)

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<sup>7</sup>See Sulalah, Pendidikan Multikultural Didaktika Nilai Nilai Universalitas Kebangsaan, (Malang: UIN Maliki Press, 2011) p. 104-111

<sup>8</sup>Thomas Lickona, Educating for Character: How Our School Can Teach Respect and Responsibility, (New York, Toronto, London, Sydney, Aucland: Bantam books, 1991),

<sup>9</sup>Fita Mustafida, Integrasi Nilai Nilai Multikultural dalam Pembelajaran PAI, Islamic Education Journal Vol 4 No 2, 2019

<sup>10</sup>Lusia Mumtahanah, Integrasi Nilai Multikultural dalam Pembelajaran PAI di Sekolah Dasar, Nazhruna ; Islamic Education Journal, Vol 3 No 1, 2020

<sup>11</sup> Pelita Hati Elementary School Documentation (School's Vision, Mission, and Goals)

At Fifth grade, KD 4.5 Exemplifying respect for opinions as a form of understanding Q.S. Az-Zumar verses 18, and 6) At Sixth grade, KD 4.4 Exemplifying tolerant and sympathetic behavior as a form of understanding Q.S. Al Kafirun and Q.S. Al-Maidah verse 2., KD 4.6 Exemplifying a kind attitude to others as a form of understanding Q.S. Al Hujurat (49): 12, and KD 4.7 Exemplifying the behavior of living in harmony as a form of understanding Q.S. Al-Hujurat (49):13.<sup>12</sup>

Furthermore, if these multicultural values have been included in the Core Competencies and Basic Competencies of the PAI learning syllabus, they will automatically be developed in the lesson plans which will be used as a reference in learning. At Pelita Hati Elementary School, the 2013 curriculum had certainly been applied. As stipulated in the 2013 Curriculum, the learning process should be based on a scientific approach consisting of five main learning experiences, specifically: observing, questioning, experimenting, associating, and communicating.<sup>13</sup> Consequently, the multicultural content in learning had emphasized the five learning experiences that have been determined in the 2013 curriculum.

In accordance with the Graduate Competency Standards and Content Standards, the learning principles of the 2013 curriculum are a) from learners being told, to the learners being encouraged to seek out; b) from the teacher as the only one source of learning, into a variety of learning-based resources; c) from the textual approach learning towards strengthening the use of the learning process as a scientific approach; d) from the content-based learning toward the competency-based learning; e) from partial learning toward integrated learning; f) from learning that emphasizes single answers to learning with multi-dimensional answers; g) from learning verbalism to applied skills; h) improvement and balance between physical skills (hard skills) and mental skills (soft skills); i) learning with a focus on cultivating and empowering students as lifelong learners; j) learning that applies values by setting an example (*ing ngarso sung tulodo*), taking initiative (*ing madyo mangun karso*), and developing students' creativity in the learning process (*tut wuri handayani*); k) learning that is carried out at home, at school, and in the community; l) learning that applies the principle that everyone is a teacher, everyone is a student, and anywhere is a class; m) learning by utilizing information and communication technologies to improve the efficiency and effectiveness of learning; and n) recognition of individual differences and students' cultural backgrounds.<sup>14</sup>

The multicultural education model above is in line with the character education theory proposed by Thomas Lickona. According to Thomas Lickona, character is related to moral knowing, moral attitude, moral feeling, and moral behavior.<sup>15</sup> These three components may be utilized as an implementation reference in the process and stages of character education. Furthermore, the mission or goals in character education include; First: cognitive, teaching the brain to learn, which is then capable of cultivating the mind to function as an intelligence quotient. Second: affective, which relates to feelings, emotions, the formation of

<sup>12</sup> Processed from the PAI Syllabus of Pelita Hati Elementary School of Jember

<sup>13</sup> Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 81 A of 2013

<sup>14</sup> Attachment to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 65 of 2013, concerning Standards for Primary and Secondary Education, p. 1-2

<sup>15</sup> Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*, (New York, Toronto, London, Sydney, Auckland: Bantam books, 1991), h. 51.

attitudes within the individual with the formation of attitudes, sympathy, antipathy, love, hate, and so on. These attitudes may all be classified as emotional intelligence. Third: psychomotor, is related to actions, deeds, behavior, and so forth.

If the three components are combined, it may be stated that individuals with knowledge and attitudes about multicultural values will tend to behave according to what they know and what they respond to. Therefore, character education includes these three aspects, where a student is required to know the good and the bad. Hence, the question arises as to how a person has an attitude towards good and bad, where a person can love the good and hate the bad. Furthermore, they are required to behave in accordance with the values of goodness, so that they are capable of becoming individuals who are equipped with noble character.

However, apart from carrying out multicultural education as proposed by Thomas Lickona, Islamic religious teachers also used exemplary methods in showing attitudes, such as the example given by teachers in implementing various multicultural attitudes in various religious and social activities. The teacher council provided examples of praying in congregation at the prayer room, Friday prayers at the mosque, tolerance, mutual respect, and participating together in celebrating religious holidays and social activities, as well as inviting and conditioning students to actively engage in activities.<sup>16</sup>

Exemplary is commonly defined as a very effective method of Islamic education to be applied by a teacher in the education process. Exemplary education affects individuals in habits, behavior and attitudes. In Al-Qur'an, the word model is projected in the word *uswah*, following by an adjective such as *hasanah*, which means good. Thus, the term of *uswatun hasanah* means good model. The word *uswah* is repeated in al-Qur'an for six times by sampling the prophets such as Prophet Muhammad Saw,<sup>17</sup> Prophet Ibrahim, and other clans who have a strong faith to Allah<sup>18</sup>

Exemplary may be indicated in the behavior and attitudes of educators and education staff in providing examples of good actions, thus becoming role models for students. Demonstrating various exemplary examples is considered as the first step of habituation, if educators and other education staff allow students to behave in accordance with character values, then educators and other education personnel are defined as the first and foremost people to provide examples of how to behave and show attitudes in accordance with values. For instance, dress neatly, come on time, work hard, speak politely, show love, care for students, be honest, maintain cleanliness and so forth.<sup>19</sup>

The example indicated by the PAI teacher at the school is reminiscent of Ki Hajar Dewantrara's method of inculcating values, specifically the term "*Ing Ngarsa Sung Tuladha*". *Ing ngarsa* means to be in front and *sung tuladha* means to set an example.<sup>20</sup> This example is

<sup>16</sup>Observations at Pelita Hati Elementary School of Jember, October 23, 2020

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Meaning : There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Surat al-Ahzab verse 21)

<sup>18</sup> Abudin Nata, Filsafat Pendidikan Islam , (Jakarta: Logos Wacana Ilmu, 1997), 95.

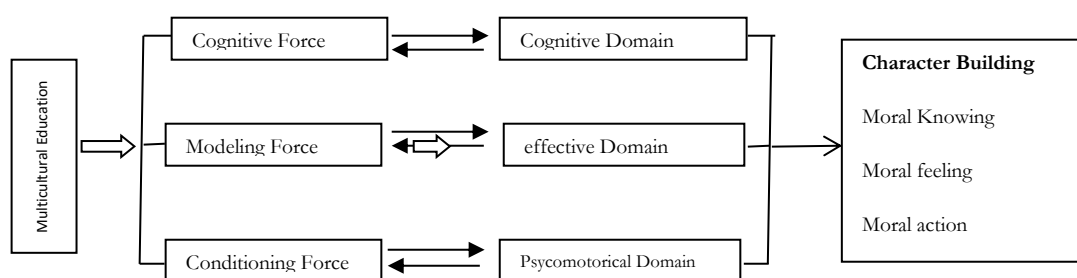
<sup>19</sup>Heri Gunawan, Pendidikan Karakter Konsep Dan Implementasi (Bandung: Alfabeta, 2014), 92

<sup>20</sup>Dwi Siswoyo dkk, *Ilmu Pendidikan* (Yogyakarta: UNY Press, 2015), p. 164.

then embedded in students which will then be imitated to be practiced in the school environment and will continue to be carried away when in the family and community environment.

Furthermore, the value integration learning model developed at the research locus above is in line with the teaching force theory initiated by E. Stone. According to E. Stone, teaching is generally referred to as the surrender of psychological power, therefore learning must be defined as a change in ability or attitude acquired through experience.<sup>21</sup> However, the experience should be considered to be psychological, not physiological or mechanical. This means that this concept excludes changes in behavior caused by fatigue, illness or adjustment of the five senses, and we also exclude the various effects that occur due to being pushed or pulled mechanically by something.

The teaching force theory initiated by E Stone consists of three elements, particularly: a) the modeling force element, b) the conditioning force element and c) the cognitive force element. With the teaching force theory model initiated by E. Stones and elaborated with Taxonomy Bloom, then it will then develop the character as offered by Likcona above.<sup>22</sup> For more detail, it can be through the following figure.



E. Stone's teaching force theory model

To find out how the three aspects above collaborate practically, for instance the cognitive force aspect, then it will also be supported by developmental psychology theories, including those developed by Piaget through his cognitive theory. To interpret Piaget's theory, it is necessary to understand Piaget's concept of early growth in the sensory-motor stage of development, as he published his results in two books entitled "The Origins of Intelligence in Children" and "Construction of Reality in the Child".<sup>23</sup>

Moreover, to determine the other two elements, specifically the modeling force and conditioning force, it will be supported by Vygotsky's theory through his proximity theory, particularly regarding to the relationship between human development and its cultural environment. Vygotskian constructivists emphasize the application of the technique of exchanging ideas between individuals. Consequently, they propose contextual as a learning strategy that is considered representative for the acquisition of knowledge in a learning process. This strategy provides opportunities for the learner to be actively involved in increasing their interaction in learning objectives and complementing each other in solving problems. In this context, Vigotski explicitly emphasizes the process of socialization in

<sup>21</sup> Sulalah, Pendidikan Multikultural. ..., 114

<sup>22</sup> See Sulalah, Pendidikan Multikultural Didaktika Nilai Nilai Universalitas Kebangsaan, (Malang: UIN Maliki Press, 2011) p. 104-111

<sup>23</sup> Read Jean, Piaget, Six Psychological Studies, (New York, Vintage Book, 1951)

acquiring knowledge. The process of socialization makes a person know how he/her should behave in the midst of society and its cultural environment. The process of socialization brings a person from a state of being unsocialized to being a civilized human being<sup>24</sup>

## Discussion

As described above, the multicultural Islamic education model was implemented at the research locus by integrating multicultural values in learning, and practicing these values in various religious and social activities. This model was later defined by the author as the Integrated-Multicultural Practice Model.

Multicultural values in PAI learning may be integrated into the vision, mission, and goals of the institution, and then serve as the basis and foundation for PAI learning. Moreover, these multicultural values are integrated into the Core Competencies and Basic Competencies contained in the PAI learning syllabus, and then explained by the teacher through the lesson plans. Furthermore, in the process of implementing learning, learning approaches, learning methods and learning media are carried out while still prioritizing the principles of multiculturalism, and finally, multicultural values are integrated in the assessment of student learning.

This integration of values is in line with Fita Mustafidah's statement, that integrating multicultural values in PAI learning may be done through three things, specifically by integrating multicultural values in PAI learning materials, PAI learning methods and PAI learning media.<sup>25</sup> Moreover, in conformity with Lusia Mumtahanah, the form of integration of multicultural values in Islamic religious education learning at SDN 1 Balun Turi of Lamongan could be found in the formulation of the school's vision, mission, goals and curriculum model, where the curriculum developed was in accordance with the Islamic Educational Learning curriculum that was insightful multicultural. The implementation of the integration of multicultural values in Islamic religious education learning at SDN 1 Balun Turi of Lamongan was successfully carried out in lesson planning, in learning implementation, and in learning evaluation. In planning, implementing and evaluating learning, the integration of multicultural values was carried out in the classroom by including multicultural values in the syllabus and lesson plans, and outside the classroom through various extracurricular activities.<sup>26</sup>

It has been stated in the Integrated-Multicultural Practice model that multicultural values that have been successfully integrated into learning, ranging from planning, implementation to learning evaluation, will theoretically show that students have received learning about multicultural values in the cognitive, affective and skill domains, as learning characteristics described in the 2013 curriculum through a scientific approach by emphasizing five learning experiences, particularly observing, questioning, experimenting,

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<sup>24</sup>Sulalah, Pendidikan Multikultural Didaktika Nilai Nilai Universalitas Kebangsaan, (Malang: UIN Maliki Press, 2011) p. 116-117

<sup>25</sup> Fita Mustafida, Integrasi Nilai Nilai Multikultural dalam Pembelajaran PAI, Islamic Journal Education, Vol 4 No 2, 2019

<sup>26</sup>Lusia Mumtahanah, Integrasi Nilai Multikultural dalam Pembelajaran PAI di Sekolah Dasar, Nazhruna ; Islamic Journal Education, Vol 3 No 1, 2020

associating and communicating and authentically assessing the three domains, including the cognitive domain, affective domain and skills domain.

Furthermore, as a means in developing students to have characters that reflect multicultural values, the Integrated-Multicultural Practice model was designed with various activities, so that it can be used as a vehicle for “multicultural practicum” involving multicultural students, with the practice of implementing various cultures possessed by students. Moreover, these activities consist of religious activities and social activities.

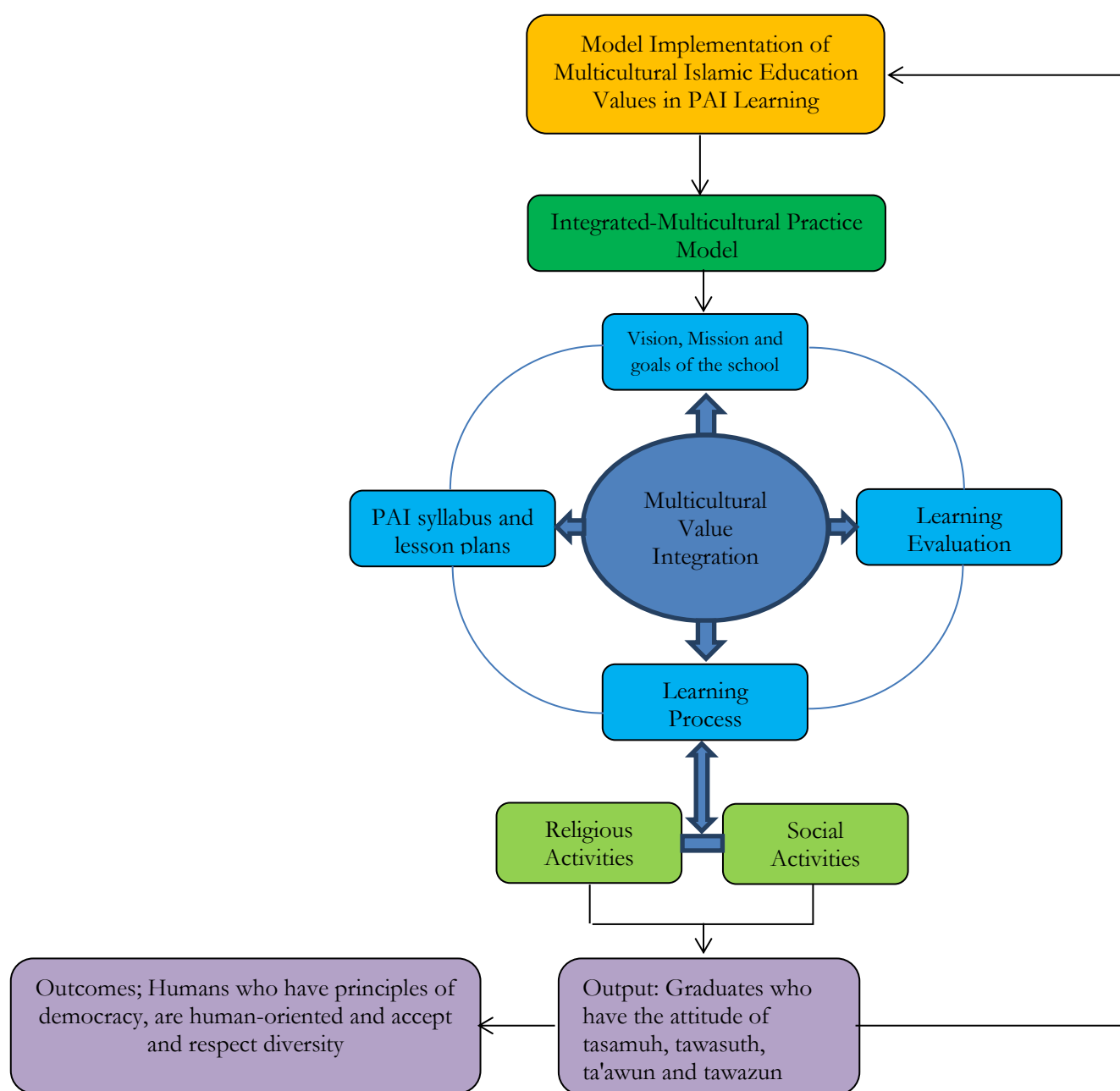
The Integrated-Multicultural Practice model is also defined as the development of an integrated model of multicultural values in PAI learning that already exists. In the implementation of this model, various activities are developed that serve as multicultural practices that are designed to be “multicultural laboratories” and prioritize the exemplary principles taught by the multicultural teacher council, and also apply the Reward and Punishment model.

Meanwhile, the teaching force theory, which was initiated by E. Stones, states that the learning force lies in three domains, particularly a) the modeling force element, b) the conditioning force element and c) the cognitive force element. The Integrated-Multicultural Practice model is regarded as a development of the E Stones theory model above. This Integrated-Multicultural Practice model is referred to as a development model designed with detailed steps to be capable of being used easily in learning at school. In practice in the field, this Integrated-Multicultural Practice model continues to be developed in learning through the application of reward and punishment methods, *mudzakarah* learning models and so forth.

E. Stones’ teaching force theory, which requires three forces in learning, particularly knowledge, models and conditions created, is developed in detail in the Integrated-Multicultural Practice model which is implemented in the 2013 curriculum learning by using a scientific approach, and authentic assessment, as well as various learning innovations carried out by teachers. Referring to that matter, the Integrated-Multicultural Practice model is very likely to be applied in multicultural learning, which is not only applied in PAI learning, but can also be applied in various other subjects, since Indonesia is a multicultural country, and diversity in the world is defined to be *sunnatullah* principles.

By applying this Integrated-Multicultural Practice model in PAI learning, outputs or graduates who have multicultural attitudes such as *tasamuh*, *tawasuth*, *ta’awun* and *tawazun* and the outcome in the form of Humans who have principles of democracy, humanity-oriented and accept and respect diversity will likely to be found. To further clarify how the development of the Integrated-Multicultural Practice Model, in PAI learning, the researcher explain in the following figure:





**“Integrated-Multicultural practice model”<sup>27</sup>**

## CONCLUSIONS

The multicultural Islamic education model in PAI learning is the Integrated-Multicultural Practice Model which could be carried out by integrating multicultural values into the school’s vision, mission, goals, and integrating multicultural values in the syllabus, lesson plans, implementation of learning that includes approaches, methods and use of

<sup>27</sup>See Khoirul Anwar, *Pendidikan Islam Multikultural Konsep dan Implementasi Praktis di Sekolah*, (Gresik: AP Academia Publication, 2021) 87

learning media, as well as evaluation of learning, and by practicing it in various school activities in religious activities and social activities.

Theoretical implications; This Integrated-Multicultural Practice model may be transformed into an alternative model developed in learning in schools and for educational institutions with multi-religious, multi-ethnic and multi-cultural students. Although various models have been commonly encountered in the sector of education, such as the teaching force model initiated by E Stones, or by relying on the learning force of three strengths, particularly the cognitive force, conditioning force, and modeling force, or the Holistic-Integrative model developed by Fita Mustafidah, the Integrated-Multicultural model Practice is considered as a development of the previous model which is defined more practical, and may be applied in educational institutions easily.

Practical implications; The Integrated-Multicultural Practice model is regarded as a fairly practical model, so it can be easily practiced in the classroom, and developed simultaneously in educational institutions, either at the elementary, middle or upper levels. The Integrated-Multicultural Practice model could not only be applied in PAI learning, but could also be applied to several other subjects such as Civics, Thematics, or other learning. The essence of using this model is to integrate multicultural values in learning, ranging from materials, planning, implementing and evaluating learning, then practicing this multicultural knowledge in various religious or social activities, which are designed as a “multicultural laboratory” as a means of multicultural learning for the diverse students.

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